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INTERNATIONAL BIBLE STUDY.

October 29, 1882.——*Mark* XI. 1-11

For comment, see last Guardian.

November 5, 1882.——*Mark* XI. 12-23.

In our comment of last week, we spoke of the cleansing of ths temple as having occurred on the first day of the week, not remembering at the moment that Mark assigns this transaction to the second day. Mark's notice of the event occurs in the lesson now to be studied.

"On the morrow when they were come from Bethany." Our Lord and his disciples spent the night at Bethany. We may suppose that he found a passing solace in the Society of loved ones there. "He was hungry." He had left early without breaking his fast. "And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet." 13. The evangelists narrate the matter as it presented itself to them. Jesus probably mentioned that he had a feeling of hunger; then called their attention to a fig tree conspicuous for its foliage, and went towards it. It was the first of April and figs do not ripen till June in Palestine, and Jesus did not really expect to find edible fruit upon it. But he had an important lesson to teach. The time had come for finishing the parable of the Barren Fig-tree, spoken by him the previous year. The fig-tree, representing the Jewish nation, was to be tried another year, and special pains taken to make it productive; the ministry of Jesus was to go on another year, and Christ should visit Jerusalem more than once, should raise Lazarus from the dead. and do his best to bring the Jews to recognize him in his true character. The year of promised respite had gone by. Here was a fig-tree that corresponded well with the tree of the parable; it was full of leaves and pretentious promise, but without fruit; it stood conspicuously on Mt. Olivet, directly opposite Jerusalem.

"And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it." Jesus heard a voice saying, The summer is ended, the harvest is past, and we are not saved. The tree was to stand there as a symbol of the nation that knew not the time of its visitation. The Jews were about to bring upon themselves the retribution of heaven, by imbruing their hands in the blood of the Son of God. "This blood be upon us and upon our children." It was upon them in the way of judgment and national malediction. Thousands, tens of thousands would be converted from among them; but as a nation they were cut off from all interest in the covenant of God.

Jesus proceeded to Jerusalem, and cast out the traffickers from the Court of the Gentiles. The commandment of God had been openly set aside, by the religious heads of the community. But the true servant of God is bound by God's decrees, not by any thing that man substitutes for them; and his obligation to obey God is not affected by the fact that all the rest of the community consent to ignore it. Jesus is our example; in similar circumstances, the Christian must be prepared to honour God, though repulsed and denounced by the entire community. "And would not suffer that any man should carry any vessel through the temple." A few days more and the special sanctity of the temple would pass away forever; yet while the Jewish dispensation lasted he was true to it, allowing no jot or tittle of the law to go disregarded. Men made a convenience of the court of the temple, carrying their vessels through it instead of going round. He quoted the words of Isaiah. "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." Here were a crowd of men governed each one by the purpose and desire to make money, and doing it under the garb of religion. Like a good many traffickers of the present they were keen and unscrupulous in driving a hard bargain. Very likely they paid for the privilege of occupying such an advantageous post, and thus they were in compact with the high-priest and elders of the temple. In the eyes of the Lord of hosts, they were a company of thieves, and the court of the temple was their den.

"And the scribes and chief-priests heard it and sought how they might destroy him. For they feared him because all the people were astonished at his doctrine." This Jesus of Nazareth is utterly insufferable. He does not hesitate to bring the worst of reproaches upon the religious leaders of Jerusalem; to accuse them of desecrating the temple for mercenary motives, of defiling the very sanctuary committed to their care. At eventide Jesus withdrew from the city again. The next morning, the disciples took note that the fig-tree which he had declared barren forever, was dried up from its roots. Peter called the attention of Jesus to the fact, and Jesus pointed out the lesson of this event. "Have faith in God." We stand by faith Because of unbelief they were cut off. The Jews are scattered over the world this day for the purpose of warning mankind of the dreadful consequences of not abiding in faith.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things that he saith shall come to pass; he shall have whatsoever he saith." A believer will require to be thoroughly persuaded that the transfer of the mountain to the sea, shall be for the glory of God, otherwise he will have nothing to do with such an attempt.

WEEKLY REVIEW.

—A good many valuable MSS. have been brought to light in India within a few years, the existence of which had been unknown for centuries. During these centuries, authors may have written on subjects corresponding to those treated in the said MSS., without intimating the slightest knowledge of the latter. The Synaitic Greek text of the New Testament was for many centuries unknown to the literary world of Europe. And no one can well doubt that there are extant, though unsuspected at present, ancient MSS. of much value, not the slightest notice of which can be found in the literature of many centuries. These considerations show how very unsafe it is to conclude from the absence of contempcrary evidences, the non-existence of a work assigned to some particular period, insisting on a later origin. This is the kind of reasoning into which Dr. Robertson Smith has allowed himself to be betrayed.

—It is a mystery to us why H. H. the Gaikwar cannot perform his religous duties without the presence and countenance of the Governor General's Agent and a detachment of H. M.'s troops with one or more Christian officers, we presume. See the account of the Dusserah celebration, in Tuesday's Epitome.

—Can a man go to heaven who drops his 'h's? One would almost think this a more fatal Shibboleth at the fords of Jordan than that of which we are told in the book of Judges, after reading a Bombay letter in the *Indian Churchman*, giving an account of what he saw and heard and failed to hear at a meeting of the Salvationists. One would almost think this were the unpardonable sin. It is the unpardonable sin of society; but why a Christian man should find only matter for ridicule in this particular form of English, when the person speaking is telling of the joy and peace he has in believing, and of the earnest desire he has for the Salvation of others, we fail to see. 'Thy speech bewrayeth thee, thou art a Galilean,' was said to Peter, but the Lord was pleased to use the latter as the apostle for the circumcision. This writer speaks more favourably of Major Tucker, and even exclaims, *Sic utinam noster*; but then Major Tucker is a man of culture.

—A good many seem to have the impression that they are honouring God by building costly and ornate edifices where Christians may meet to worship him. We have not so learned Christ. We believe that it is a grief to the Saviour to see stately and expensive church-edifices raised to his honour, or in his name, while in the neighbourhoods there are multitudes of people in deep poverty and wretchedness, not simply without the comforts and conveniences of life, but without necessary food and raiment. If any man fail to see a connection between

these two things, it simply shows that he has failed to understand Christ. "Where is the house that ye build unto me? Unto this man will I look, even to him that is poor and of a contrite spirit and who trembleth at my word." Jesus excused the act of Mary in anointing him with costly ointment, on the ground that it was a solitary act and could not be repeated. He in person was about to be removed from them, and this might be regarded as a funerary honour. But after his removal, what then? What form shall the homage take? THE POOR HAVE YE ALWAYS WITH YOU. We are most closely following Christ when we are doing most for the poor. The apostles faithfully followed Jesus and we never once hear of any anxiety on their part to build churches. There is no mention of such a thing in the New Testament. The words "I will have mercy and not sacrifice," refer to what the Lord demands of his people; he will have them more solicitous to show mercy than to offer sacrifice. Christians have been becoming rich, in America and in other countries, and have thought it a seemly thing on their part and a sincere expression of their devotion to put up costly churches, and even the Presbyterian bodies in New York, have thought it right to lay out a million of dollars in building a house of worship for themselves or for God. Yet not very far from these imposing church-buildings are tenements crowded with poor and wretched persons struggling for life in its most threadbare form Are we to suppose that He who gave his Son to be our example listens complacently to the praises offered in these churches, while the worshippers fail to recognize that these poor and wretched people have any manner of claim upon them? Christ has invested the poor with his own claims, and we do not begin to show love to Him, till we care for the hungry and the ragged. And these grand churches by their very grandeur repel the very classes for whom Christ has most solicitude. "To the poor the Gospel is preached," is true wherever Christ's example is followed. God can very well dispense with these costly forms of worship while there are still so many neglected and forgotten ones in the community. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?"

—WE have been waiting for detailed accounts of the honours rendered to 'the Holy Carpet' in Cairo, hoping that they would present the matter in a more favourable manner than the telegrams had done. The particulars have reached us, but we are sorry to say that they do not put any better face on the matter. The Cairo correspondent of the *Bombay Gazette* gives us the particulars. He speaks of the *Mahmal* or Carpet as an emblem of royalty; as serving no practical purpose; merely taken to Mecca and brought back every year; nothing more than a symbol of royal state, sent with the pilgrims to the great centre of the Mahomedan world. Now it is evident that the Carpet is nothing in itself except an elaborate piece of tapestry, and that it derives its entire significance from the fact that it is sent to the sacred shrine at Mecca by the sovereign of Egypt at the time of the annual pilgrimage. It thus becomes to the people an emblem of their religion, and an expression of the devotion of the nation to this religion. It is impossible to take any other view of it that this. It is because of its supposed religious character that the people are all so eager to touch it. And the population of Cairo could only regard the honours paid to it by the British, as virtually paid to their religion. The carpet has many texts from the Koran interwoven in it. We invite our readers to look at the notices of this ceremony to be found in our Epitome for Thursday. The entire British force in Cairo, English and Indian alike, from the Commander-in-chief down, including the Duke of Connaught, were there to unite their tribute of respect to that paid by the Moslems of Cairo. The troops were under arms when the Carpet passed before them, and salutes were fired during the continuance of the procession. Altogether, the account furnishes a most humiliating page of 19th century history. There was a time when some were heard saying, "Whether it be right to obey man rather than God, judge ye;" but in these days, men hold their religious convictions at the pleasure of their fellow-men. The inhabitants of Cairo will be ready to say of the British troops who spent some weeks in their capital, Whether they have any religion of their own, we know not, but they certainly seemed to have a great respect for our religion. Diplomacy chuckles. But God is not mocked. As we have already emphatically said, the whole thing was an acted lie on the part of Sir Garnet Wolsely and the troops under his command.

—WE were not aware when our paper went to press last week, that almost all the members of the Salvation Army had been arrested. While passing through a street in procession, some of them began to sing and were apprehended. They were brought before the Presidency Magistrate on Saturday morning; the Magistrate announced that he would try the case on the following Wednesday, and the prisoners were liberated on their own recognizances to appear in Court at that time. The trial occupied the greater part of Wednesday and Thursday, and the full report of it has appeared in the daily papers. Mr. Cleveland, as Prosecutor for the Crown, referred to the previous trial, and to the warning then given to the prisoners that a repetition of the offence would bring upon them a severer punishment than had been then inflicted. He maintained that the Commissioner of Police was justified in denying the Salvationists the liberty demanded, if in his opinion it would be likely to lead to a breach of the peace. The charge was that the prisoners, (Major and Mrs. Tucker, Capt. Bullard, Lieut. Miss Thompson, and Cadets Carroll and Lane) did knowingly join and continue in an assembly of five or more persons after it had been lawfully commanded to disperse, contrary to the provisions of section 151 of the Indian Penal Code. Major Tucker conducted the case for the defence. He admitted that they had been told not to sing and did sing, to disperse and did not; but he questioned the authority of the Commissioner to impose such restrictions, and denied that there was any reasonable likelihood of a breach of the peace through the action of the Salvationists. On the part of the Prosecution, Sir Frank Souter (Commissioner of Police) and other members of the Police were called to give evidence as to the likelihood of a disturbance through the measures and methods of the Salvationists. A point was made of the fact that the singing took place near the Juma Musjid. The witnesses for the prosecution could not adduce any evidence to show that the preaching, singing and methods of the Salvationists had actually aroused a bad spirit. It was urged that the motto on the banner, *Khun aur Ag*, would be understood to signify Murder and Fire. (*Khun* in Hindustani means *blood*, though in the courts it has the secondary meaning of murder.) The witnesses called for the defence, testified that all classes of the community, including a good proportion of Mahomedans, attended the meetings and so far from giving signs of irritation, evinced an unusual degree of interest in the proceedings. Their testimony went to show that although there were in Bombay, as in other places, ill-disposed persons who might have a mind to trouble the Salvationists or other preachers, if they thought they could do it with impunity, yet the knowledge of the fact that they were under the protection of the Police, like others engaged in any lawful pursuit, was sufficient to deter them from any offensive acts. The case has been concluded, but the Magistrate's decision will not be declared till Monday next. Meanwhile the meetings of the Salvation Army are carried on regularly, and there is no visible dimination in the attendance.

—A FRIEND writes from Poona, 20th:

"Mr. Bose left us this morning for Ahmednagar. He delivered two lectures in our Institution here, one "On the aspirations of Young India," and the other on "Rajah Ram Mohan Roy." The lectures were excellent, and the audience, especially that on the second evening, was good and appreciative. What need we have of men like Mr. Bose, "Sons of the prophets," with a message for the men of their day, and a fearless faithfulness in its delivery!"

—THE editors of the *Mahratta* and *Kesari*, after fulfilling their term of four months' imprisonment for defamation of the State Karbari of Kolapore, were liberated on Thursday and were received with great *eclat* by 1000 persons assembled to greet them, and meetings in their honour have been since held. Garlands of flowers are heaped upon them, and they are evidently heroes and martyrs in the estimation of a portion of the public.

—ALIPH'S letter should have been sent to the journal in which appeared the notice on which he comments. We have enough to do to fight our own battles without fighting those of others.

NOTICES OF BOOKS AND REPORTS.

REPORT of the Gujarat Tract and Book Society, for 1881. Printing done: Barth's Bible Stories, 1000 copies and 11,000 copies of five smaller books, mostly reprints, besides the *Dawn of Truth* for the C. V. E. S. This Society's publications are circulated in Bazars, Fairs, Villages and schools.

REPORT of the Victoria High School Poona, for 1881. The present number of pupils in this school is 120, an increase on previous reports. The Government Inspector has expressed his entire satisfaction with the instruction given and the progress of the pupils. Other gentlemen and ladies have examined the school and bear testimony to its efficiency. Miss Lena Sorabji received a silver medal for passing the Matriculation Examination.

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The Bombay Guardian.

SATURDAY, OCTOBER 28, 1882.

CULTURE AND SALVATION.

NOTHING is of more account in these days than Culture. This gives a man a passport through all doors; the absence of it shuts all doors against him. Charity covereth many sins, it is said; but Culture covers many more and covers them very effectually. Culture is not always to be obtained by hard study, yet is not generally attained without an habitual application of the mind to the laws of culture, maintained through many years. Some who have had the best opportunities of acquiring it, are without it; and some who have had the least advantages, have excelled in it. But as a rule, the measure of a man's culture is the measure of the attention he has given to the matter. He will not give assiduous attention to it, unless convinced of its importance. Culture, in the sense in which we are using the word, is an experimental acquaintance with those forms of knowledge that are held in estimation by 'good society.' Those forms of knowledge relate to the present life, and to the intercourse of man with man. The wisdom of which the Corinthians made so great account, and of which Paul has a good deal to say in the first chapters of his first epistle to the Christians at Corinth, corresponds exactly to what is called culture in these days. The Greeks no sooner encountered a man than they took his measure as pertaining to wisdom or culture. They did this with the Apostles, and pronounced them hopelessly deficient. See 1 Cor I. 17-31 and II. 1-16 and III. 18-20 &c. Paul consented to be thought a fool, a barbarian, without culture, determining to know nothing among them save Christ and him crucified.

The Christians of our day attach a great deal of importance to Culture, and uncultivated Christians are almost as bad in their eyes as uncovenanted Christians. They bring up their children under the influence of this sentiment. They are not more careful to guard their children from falsehood, drinking and profanity than to give them culture. There is a culture that Christianity imparts, which cannot be too highly estimated, viz., that which consists in preferring the ease and comfort of others before our own, in loving our neighbour as ourself. But this is not the matter most attended to. The culture that is sought is that which many have who have neither religion nor morality, and yet have the freedom of society. Paul thinks it absurd that such a standard should be applied to questions pertaining to religion, and places a broad chasm between this wisdom and the wisdom that cometh down from above. The wisdom of this world, the idolized culture of this day, does not approve of conspicuous piety and forbids the introduction of religious topics on ordinary occasions, and is easily offended when the truths of religion are made prominent. Culture has a great deal to say with regard to the particular manifestations of the religious sentiment; and it often seems that what a man learns in the school of Christ, he has to unlearn in the school of culture. No man can serve two masters we are told; but we believe that there are thousands of nominal Christians who are diligently observant of the requirements of culture and who persuade themselves that they are very reputable followers of Christ.

The religious people that make so great account of culture, are in danger of looking at every thing through their own medium, and of thus failing to apprehend some things that are eternally excellent, but without the gloss of culture. "I thank thee, oh Father, Lord of heaven and earth" said Christ, "that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." After all, this is the grand question, "What is good in thy sight?" It is to be feared that Culture is hindering great multitudes from becoming lights in the world, holding forth the word of life; in other words, hindering great multitudes from engaging earnestly in the work of man's redemption. Whatever has this effect, may be highly esteemed in the sight of man, but is abominable in the eyes of God.

FRIENDLY WORDS TO EDUCATED NATIVES. VII.

AT the very threshold of the ministry of Christ, stands the account of his Temptation. He had to be proved with regard to the use he should make of the supernatural powers belonging to him as the Messiah. Will he use them for his own convenience, for the relief of his own wants? Will he use them to win reputation, and be wondered at for his superiority to common men? Will he use them in the way of accommodation, falling in somewhat with the ideas of the Jews and securing their adhesion by a measure of concession? With reference to all these points he was tested, and the result showed that he was fully minded to walk by faith, doing only those things that pleased the Father, even though the result should seem to bring ruin and confusion on his life. It was settled in the Temptation that Jesus should end his earthly life on the cross. As Adam the first man was tempted, and by his sin brought ruin upon the race, so the second Adam, the Recoverer of mankind triumphed over the tempter and brought in everlasting righteousness.

In the Temptation of Jesus it was settled, that he should embody God's idea of the Messiah, and not the Jewish idea. The Jewish conception of the matter was that the promised Deliverer or Messiah should restore them as a nation to more than their pristine greatness, deliver them from the Roman yoke, and give them unrivalled supremacy, compelling all other nations to become their suitors for the knowledge of God and of his ways. The plan of God was that the Messiah should so raise the standard of personal holiness that the faultiness and erroneousness of the religion of the day should be made manifest, and make it evident that no man could be saved by works of his own righteousness. Confining himself strictly to this course, he would naturally arouse the hatred of the religious and influential classes, and might certainly anticipate an ignominious death at their hands, unless he close to deliver himself from their hands by his own power, which he would not. This then was the course determined on by Jesus of Nazareth, from the very beginning of his ministry, and a wonderful course it was for any one to select for himself. No one will affirm that Christ was wanting in wisdom; that he did not understand men or their motives; he knew from the outset just what forces would be arrayed against him if he denounced the religions teachings of the Pharisees, Sadducees and Herodians. He entered into the conflict advisedly, and was content that these forces should seem to have the victory, if by his resurrection the kingdom of heaven should be open to all believers. From the beginning to the end of his ministry, about $3\frac{1}{2}$ years, he encountered the contradiction of sinners, i.e. of sinners in high places, the members of the Sanhedrim, high-priests, elders, scribes &c. &c. It was an extraordinary conflict that he waged with them. Over against their pride was his humility; over against their covetousness his utter disinterestedness; to their earthly-mindedness was opposed his heavenly-mindedness; to their lust of power was opposed his willingness to identify himself with a handful of obscure Galilean fishermen; their love of ease was met by his self-denial; their zeal for human traditions was met by his zeal for the word of God; their contempt for the lower classes found its contrast in the deep and sympathetic interest which Jesus took in them; their boasted righteousness was brought low by his declaration that there is none good, save one, God. These qualities of his were exhibited in his life, and were illustrated in his teachings. His teachings made war and continue to make war, with the idea of creature righteousness, revealing God as the source of all moral and spiritual good; and inasmuch as there is nothing that man more clings to, and nothing that is more favoured by religions generally than the idea of human merit, it is evident that by such teaching he necessarily placed himself in antagonism with the mightiest forces controlling human society. Earthly wisdom would have led him to fall in to some extent with the prevalent ideas of religion, so far as to secure the confidence of influential persons. But he deliberately chose God's plan. He could not be the Anointed One of God, and yet be the acceptable Messiah of the Jews. He chose to be the former, and in choosing this, chose unpopularity, hostility, contumely, rejection, death, and for his true disciples a similarly trying lot till the end of time.

Jesus spent the greater part of his time, during the $3\frac{1}{2}$ years of his ministry, in Galilee, visiting all the towns and villages, teaching in the synagogues and more generally in the open air, and training twelve disciples for the exigencies of the work after his ascension on high. His divine power was constantly exhibited, but not ostentatiously. Power in him was indissolubly associated with beneficence. His miracles were miracles of mercy. Once in the year, at the time of the Passover, he would visit Jerusalem, and speak to the gathered multitudes; and sometimes he was present at the Feast of Tabernacles. The country was under the rule of the Romans, though the Jews were allowed still to retain some of their political prerogatives. There was constant danger that the Roman authorities, would take alarm and cut short his ministry; hence, the necessity of his carrying on his ministry in the more remote provinces.

REMINISCENCES. CXCIV.

Extracts from diary kept in Bombay in 1848.

Dec. 29. It has pleased God to confound me before his enemies. The Lord knows I have not rashly rushed upon this business; I was driven to it by the word of God.—My attempt to glorify him has proved a signal, utter failure. I now desire death more than anything else. For if God's word is dead, why should I live? The stability of God's word is all that makes life endurable. Every thing in the universe the Christian can endure; but a covenant breaking God makes him of all men most miserable. The promise stands "he that believeth on me the works that I do shall he do also." It is not said the first disciples shall do it, but the believer. "These signs shall follow them that believe." "All things are possible to him that believeth," and a thousand corroborative texts. I searched long for one text that might limit these promises and could not find it. If ever in any thing I was impelled by the word of God, it was in what I undertook this morning. If the scripture can be broken, what is the use of living? What is there for a man to depend upon? I feel somewhat as the Saviour when on the cross he cried out "My God, my God, why hast thou forsaken me?" "Our fathers trusted in thee and were not confounded, but I am a worm and no man."

January 1, 1849. The great truth is this that God is able to do exceeding abundantly above all that we can ask or think. I have asked great things the last month. I have perhaps gone beyond the whole church in what I have asked, and asked in faith. Yet God is able to do more. And behind this truth is another precious truth, viz. that there is love as vast as this power. An infinite love within which the whole finite universe with all its capacities for receiving is contained as the smallest possible grain of sand is contained in the hand of a man. He takes up the isles as one would take up a very little thing from the ground, and his exhaustless love takes up the entire sum of His children's wants in like manner. Its length and breath and depth and height, one must be an infinite God to ascertain.—Now about the manner of displaying this, I may not be able to judge; but that is of no consequence. So that it is displayed, and his glorious transcendent power seen in conjunction with Zion, I am satisfied. Why then should I be cast down? Why should I be as one fallen into a pit? The eclipse that has come over God's word, is merely the mist of my own error and shortsightedness. Let God be true, though every man a liar. I cannot possibly have caught a glimpse of the Saviour's love and ability toward Zion, greater than the reality. Satan does not deceive in this way, but in the other. It is not God that is making war upon my faith, but Satan. Though God has struck a heavy blow at me, it was not meant to harm me. If I understand not its meaning, no matter. Behind a frowning Providence, he hides a smiling face. Let me resume the faith that I was tempted to cast off. It is as much our duty to believe all things and hope all things as it is to endure all things.

I want at this time to learn the lesson that God would have me learn. It seems to relate to my position. My position is a false one. I am not living in the style in which Christ lived, or his apostles, or that he points out in his word. I am not living in such a way as to enunciate by my life the great gospel principles that can only be effectually enunciated in this way. The glory of the gospel does not appear by my life. I am living in a way, with a degree of comfort and expenditure, that must make me the object of envy to the great mass of Hindoos. Whereas the great power of Christianity is in this that it raises men above the need of these things. It consists in this that it gives men a treasure in heaven by the side of which all in this world seems dross to them.—How can a man teach that money is the root of all evil, while he has more of it in his hands than any of his hearers?

As far as I am personally concerned, the laying off of these superfluities, will cost me no more than the laying off an old coat. I think this is the state of my mind with regard to them. But the trial of trials is to pursue a course which will be or may seem to be condemnatory of my brethren. I intimated at the Missionary Conference this morning something of what is going on within me.

On rising this New Year's day, I read the 1st chapter of Paul to the Galatians. When converted and commissioned, he did not confer with flesh and blood. And whom does he mean by flesh and blood? Why Christians, the best Christians in the church, even the apostles themselves. "If I yet pleased men I should not be the servant of Christ." And by men he means Peter and John and James. He did not take counsel of them, but the commandment of Christ sufficed for him. He might have said, 'Who I am that I should pursue a different course from these beloved disciples of my Master, who were associated with him in all his ministry, who have been placed by him over the church, who have had so many years of experience, who have made such great attainments?' But instead of saying this and going to Jerusalem, he went into Arabia. He had been raised up by the Lord to fulfil that great command which they had neglected to fulfil. With all their holiness and devotedness they would have told him, if he had asked their advice, to preach the gospel to the Jews and not to the Gentiles. He regarded himself therefore as an apostle not of men, but of Jesus Christ.

If the church is always to be deferred to, how can the measure of consecration, the estimate of duty, ever be elevated? The only way in which it can be elevated, is for one individual to hearken to the word of God which the others neglect, and gives it power in the church by fulfilling it is the eyes of men.—Strange as it may seem, the greatest benefactors of the church such as Luther, are those who give most offence to the church. To neglect a command of God, from fear of wounding those who neglect it, is to give a wound to Christ and to religion.

May the Lord my Saviour, guide me and bless me with the indication of His providence. Although his word should be abundantly sufficient, yet he has never refused to grant also the leadings of his providence, to poor weak sinners groping for the light of life.

As the Lord is light and is him is no darkness at all, so His word is light and in it is no darkness at all. It is my privilege to know his will certainly, and to proceed in fulfilling it, with a mind purged from every doubt. It was said this morning that men are responsible for their errors no matter how strong their conviction that they are right. Their sincerity and thoroughness of conviction did not free them from blameworthiness for their errors. I said, True; and what is implied in this truth, but that men may know the truth? It is the fact that God is willing to give perfect light to every one respecting all parts of his duty, that makes him guilty for erring

THE LUCKNOW CAMP MEETING.

These meetings as usual have been very interesting and full of profit. The attendance was large and quite a number came for the first time. The various stations between Lahore and Calcutta were represented and Christian workers from Ajmere on the one hand to Gonda on the other came together to wait before the Lord. The Church in which these services have usually been held is proving too small for the audiences that assemble on these occasions: extra benches are used and chairs placed in the aisles but even then the house is crowded. It is quite probable that if the meetings continue and grow in interest a larger hall or a tent will have to be secured. That the attendance does not decrease proves the popularity of the meetings, and if special effort were put forth no doubt many more would gladly attend.

Among the missionaries present were, the Rev. Messrs. Thoburn, Parker' Johnson, Thomas, Knowles, Scott, Dease, Mudge, Bare, J. E. Scott, Messmore, Badley, Lawson, McGrew, Osborne, Curtics, W. A. Thomas, and Jeffries of the Methodist Church; the Rev. S. Woodside American Presbyterian Miss. Futteghur, the Rev. T. Insell London Mission Mirzapur and the Rev. J. Parson Wesleyan Mission, Lucknow. A number of Zenana Missionaries was present.

The usual services were held; at 7-30 a. m. 12 p.m., and 6 p.m., with a children's meeting at 11 a.m. and a Hindustani service at 3 p m. The church was in use almost every hour of the day.

Dr. Thoburn conducted the meetings with his usual efficiency. His long experience in this work makes him most acceptable to all. We trust he may long be spared to lead the church to more earnest work for Christ and to deeper consecration of all to the Master. Other missionaries assisted in preaching.

As usual much attention was given to testimony and the relation of Christian experience. Soldiers, Civilians, Missionaries, Native Christians joined in testifying to Christ's power to save and keep. Many doubts were removed, some who had never spoken in public were enable to do so, and much help and light were received by those seeking. Hours were thus happily spent.

The happy results of this meeting cannot now be fully known. Souls were saved, backsliders were reclaimed, sinners were convicted of their spiritual need, and impressions were made that will not soon be forgotten. The Church seemed filled with the divine presence and the Holy Ghost gave great peace and comfort to believers. One person remarked that he nightly awaked in his sleep and seemed to hear the songs and testimonies of the day bringing joy to his heart even in the watches of the night. Scores testified most gladly that they had found it good thus to wait upon the Lord.

The Lal Bagh Mission Home was again well filled it has been every Doochra during the past twelve years. Accommodations were secured in rooms and tents near the Church and thus all were able without difficulty to attend the services.

The work of the Salvationists at Bombay—God bless them—was frequently spoken of during the meetings and many prayers were offered in their behalf. At one of the meetings a collection was taken for them, and the following resolutions were adopted by a rising vote:—

1. *Resolved* that the Christian workers assembled in the Lucknow Dasehra camp-meeting, representing different parts of India hereby express their thankfulness for the very encouraging beginning made in Bombay by the Indian detachment of the Salvation Army.

2. *Resolved* that we hereby extend to Major Tucker and his colleagues a hearty welcome to this great empire and trust that their efforts to lead the millions of India to enlist under the banner of CHRIST our glorious King may be signally owned and blessed of God in the salvation of thousands of souls.

3. *Resolved* that we assure those earnest workers of our sympathy and prayers in the undeserved restraints put upon them and in the unworthy strife of tongues raised against them.

4. *Resolved* that a copy of thrse resolutions be forwarded to the headquarters of the Salvation Army in India and to the *Indian Witness* and *Bombay Guardian* for publication.

B. H. B.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—During the present year considerable correspondence has taken place not only in the Guardian, but also in the Indian Witness, and Methodist Watchman, relative to the Missionary work in the South India Conference. These correspondents emphasize the opinion or sentiment (for there is no examination of facts) not only of the possibility but feasibility of successfully carrying on in conjunction both Native and English work by the same person; and that if not satisfactorily done the cause must be in the men, rather than in the difficulties that environ the work, or in the system itself. From these sentiments or opinions I wish to record my dissent. In doing so however, I wish to state, that it is in no carping spirit, but with motives as pure, convictions as deep and as strong and with interest in the work as warm as those of my colleagues, who look at this important question from the opposite stand-point.

I believe the principle is admitted, and established by actual fact that no man should undertake more than his facilities and capacities will allow him to do; and should he, his life work will be marked with many blemishes and imperfections, that it would not have possessed had the individual, after surveying his chosen field of activity, and estimating carefully his resources physical, mental—and may I say spiritual—limited his operations to just what he knew he could do. If a man with a limited income of any kind, undertakes to spread himself over too much, he must of necessity spread himself out very thin. Our work in the South India Conference is environed by difficulties peculiar to itself. It is spread over a large extent of territory with great distances between the points of labour &c. But the greatest difficulty lies in the dual character of our work. We have undertaken to carry on native and English work together, and to hold the man responsible for the faithful performance of both. This throws double responsibility on the Missionary. In the first place he must attend faithfully to the English work, as in this lies the hope of developing the native Church. He is expected to preach from three to four times a week, do almost any amount of pastoral visiting among his people, besides attending to all other details. His theological knowledge is limited, his stock of sermons is small, and perhaps, ill adapted to the spiritual wants of his people, he is expected to prepare for Conference Examination. In addition to all this, he is expected to acquire a fair knowledge of some Vernacular, and look after the native work, if there is a native work in existence, and if not, he is expected to bring one into being. Now here is where the "rub" comes. He soon discovers that he has more than for which he bargained, and comes to the conclusion that it is impossible for him to do justice to himself and both kinds of work, and asks to be released, in part or in whole, from one or the other. I do not thus write at random, or as a matter of speculation, but from actual experience. When I arrived in India I desired above all things to become acquainted with the language of the people, but soon discovered that with the amount of English work I had on hand, it was impossible for me, at least, and asked the Conference to excuse me from direct native work. Perhaps my case does not explain the difficulties, but still the actual facts as elicited from the history of our work support the proposition viz., that the native and English work cannot be conducted efficiently together by the same person. You ask what are the facts?

I answer. That during the period of ten years, only two of all the men sent out to our work by Rev. Wm. Taylor have succeeded in gaining a knowledge of the native language, and as far as I am aware neither of these has passed through the full course of Vernacular study prescribed by the Conference session held Nov. 1876. Now this cannot be accounted for on the plea of want of interest on the part of the Missionary: for most, if not all, have a deep interest in the salvation of the heathen, or they would not have left home and country to labour in this exceptional and somewhat experimental field of Missionary enterprise. Most could have much better prospects in the ministry at home than our work in this country can offer. Neither can this failure be explained on the ground of aptitude to gain a fair knowledge of the native language. It is true as Bro. Taylor says, "We are not great men" but possess sufficient intelligence, stimulated by a love for the work to learn the language. We must look for the cause in the nature of the work rather than in the men. Another fact which strengthens the above, is that those who have sought to learn the language, and carry on native work in connection with the English have been charged with neglect of the latter. I heard a member of the Church say that as long as the Pastor devoted all his attention to the English work it prospered but as soon as he began to give attention to the native work, he neglected the other until it was nearly broken up. Not long since another member remarked, in a letter, that the English work was "going down," and assigned as a cause that the Pastor was devoting himself too much to the native work.

A young man who had both age and ability in his favour said to me that he came out expressly for native work but upon his arrival he was sent to a distant station to take charge of a small English work. He had to prepare three sermons each week, besides other pastoral work. This he said, left him no time for the study of the language. He became discouraged and went home. Again as a general thing there is a want of sympathy between the English speaking community and the natives. This fact is becoming more apparent as time advances. I could give instances which have come under my own observation, but forbear. These are some of the unvarnished facts involved in this question. Facts are stubborn things: they do not easily yield to fancy or imagination. In their presence mere sentiment and theory founded upon sentiment melt away like high mountains of ice before the warm winds of spring. I have thus expressed my honest convictions in regard to our work, and though they may differ from those of my brethren yet I claim the right to set them forth. I have been in the field nearly seven years and have done all I could to make our policy,—if we ever had one a—success. I claim to be no less interested in the work than those who hold opposite views. I would not intentionally throw any damper on the success of our plan and methods, and on their ultimate triumph in reaching the multitudes that are in spiritual ignorance and darkness. I trust our *Methods* will be examined on the ground of their actual merits at the ensuing session of our conference and in the light of the importance of our work fixed on some definite policy.

In conclusion let me say that from past experience and with present convictions two facts seem clear to me. The 1st is, that both works (Native and English) cannot be carried on successfully by the same man; one or the other must be neglected, 2nd our present monetary resources are not sufficient to meet the growing demands of our native work.

Yours faithfully,
J. B.

Madras Oct. 1882.

My Dear Guardian,—I hope you are not quite overwhelmed by the *Pioneer's* contempt, for speaking out as you most properly did regarding the reported employment of British Troops to salute the "Holy Carpet." There was a time when British troops were required to salute idols &c., in India, but that scandal was protested against till it was given up, and it seems so incredible that such a retrograde step should have been taken by Sir Garnet Wolsely at this time of day, that one is ready to indulge the hope that there has been some mistake in the report, and that the most that was done was to allow the Mohammedan troops to attend in uniform. But if it should prove otherwise, then, even at the dread risk of incurring the displeasure of Madame Blavatsky's disciple, you and every other Christian and right-minded journal should speak out yet more strongly till the act is repudiated or till there is some security that it will not be repeated.

C.

Landour, 20th Oct. 1882.

My Dear Guardian,—Your space is too valuable for the admission of comparisons like M's, which are not only "odious," as you say, but unjust, and not fitted to promote good feeling.

Apparently unchurching altogether the High Church, he describes "the Low church of England, the Baptist, the Presbyterian and others" as "the church in contonments" in distinction from "the church in the Field, that is, in action."

Now, are not these the very churches which, in Tinnevelly, in Ongole, and in Arcot and other places, have been honoured of God to gain the greatest victories over heathenism in this country, in the last few years? Along with these are the American Mission, which is undenominational, its Missionaries and supporters being principally Congregational but also largely Presbyterian.

And as in this so in other countries, and generations. Many of the most successful Missions, most Apostolic Missionaries and Evangelists, and most glorious illustrations of Christian heroism in working and suffering and dying for Christ, have come from those Churches.

Permit me to express my regret that M. should have written, and you should have published, what seems fitted to do no good and some harm, when his time and your space are needed for the good which all around cries to be done.

J. F. C.

SINGING IN THE STREET.

My Dear Guardian,—Having occasion to pass through Poona recently I stopped there over night. After I had retired to my room for the night a company of persons passed along the street in front of the bungalow "*singing*." They seemed to be Europeans, and were singing European music. I did not rush out to count them, but judging from their voices there were evidently more than "three" persons. I cannot tell whether there was any lady among them. Why were they not put under arrest, and locked up for the night? Where was our worthy Governor, that such a thing should be allowed? It is impossible to tell what we are coming to, if such "*dangerous*" characters are allowed to prowl about under the very shadow of Gunesh Khind.

X.

Dear Sir,—I read the other day to grandmamma Max Müller's lecture entitled "what can India teach us"? delivered by him at Cambridge in July last. She was greatly interested in it, and desired me to ask you what the lecturer means by "the dust of 19 centuries" that has gathered on "the purest faith." You have been studying the Bible and Church History for the last 30 years; and we have no doubt you will candidly tell us if "the purest faith" requires to be "purified from any dust."

I am, Dear Sir.
Yours Sincerely
Isabilla Jones.

[Christ says, Heaven and earth may pass away, but my words shall not pass away.—Ed. B. G.]

NOTICES.

Baptist Church Bellasis Road Byculla. Sunday services 11 A. M. and 6 P. M. Wednesday, Prayer Meeting ½ past 7 P. M. The Rev. R. Stothert will preach to-morrow (Sunday) Evening.

Union Prayer Meeting in the Hall of the Y. M. C. A. Apollo Bunder, to-morrow Sunday at 8-30 P. M. Bombay time. All are invited.

Epitome of News.

Saturday, October 21.

—*Times of India*: In the fourth number of *Stray Feathers*, there is a somewhat extraordinary paper—on "The Flight of Birds," over the familiar initials of A. O. H. At the back of Mr. Hume's house there is a high hill, with a precipitous slope on one side, past which the vultures sweep every morning on their way to the slaughter houses of Simla, and he describes in his easy and humorous way his attempts to estimate the velocity with which they fly. He found that between seven and eight miles an hour was the lowest speed, and between twenty-six and twenty-seven the highest at which they flew when passing him; but at other points in their journey they went much faster. From his post of observation he could follow them for at least five miles, and he says that some of them never once moved their wings in all that distance. Then he goes on to describe a pair of crows which visit him on these occasions and circle slowly round his head, remonstrating with him gently for carrying a gun. He says that on a perfectly calm morning they will sail *very* slowly, round and round, six, eight, or even ten times, without once moving their wings. Now what keeps these birds up? asks Mr. Hume. And he answers the question himself, and his answer comes with a painful surprise to the reader who has enjoyed his paper up to this point. He says the real explanation is simple enough: it is *Æthrobacy*! And what is Æthrobacy? Not something to drink, says Mr. Hume, but an occult power, occasionally acquired by human beings, through intense religious concentration, raising themselves above the surface of the earth without any physical support! "O what a noble mind is here o'erthrown." With a sad shrewdness Mr. Hume foresees that "many (ignorant) people will say at once flatly: 'But this all humbug,'" He goes on, however, to assure them calmly that at least three *yogis* at this present moment in India possess this power. If Mr. Hume *knows* this, he is on the track of a discovery of the utmost interest to all scientific men; but nothing could have been more out of place than the introduction of such a subject in such a way, unsupported by any evidence which could induce a rational man to accept it, and in explanation of a fact which needs no explanation.

(See Argyll's Reign of Law.)

—The Salvationists were again arrested by the Police yesterday. There had been a meeting in the tent.—*Times of India*: About half-past four o'clock the proceedings were brought to a close, Major Tucker announcing that a meeting would be held at the Hindee Theatre at five o'clock and another meeting at the Framjee Cowasjee Institute two hours and a half later. On emerging from the tent a procession was formed, Major Tucker leading the way, Mrs. "Major" Tucker, Miss Lieutenant Thompson, Lieutenants Norman and Bullard and two local officers in uniform, coming afterwards. The procession took the direction of the Marwaree Bazaar, and a large number of people followed in the rear to watch the proceedings. Just after entering the bazaar, a brief pause was made, during which Major Tucker had a short conversation with his comrades. On resuming the march the Salvationists struck up a hymn in Hindustani, but had hardly commenced when Mr. Smith, Deputy Commissioner of Police, came upon the scene from an opposite direction to which the procession was going, and arrested the party. In the meantime, Superintendent Brewin, who had accompanied the procession from the beat on horseback addressed the crowd in Hindustani, ordering it to disperse. The order had the effect of decreasing the assembly considerably, but a good many people had still the temerity to follow, and it required another order couched in more forcible language to isolate the arrested party to the desired extent. The two lady prisoners were placed in a victoria and driven off to the Girgaum Police Court, the remainder of the party escorted by the police, and accompanied by several friends, following on foot.

—The P. and O. steamer Peshawur has collided with the Glenroy 400 miles south-east of Point de Galle. No lives were lost, but the passengers had a miraculous escape. The Peshawur towed the Glenroy to Colombo and arrived at 5 o'clock on Thursday evening.

Monday, October 23.

—At the close of the trial of the fourteen alleged ringleaders in the Salem riots, on the 18th instant, the assessors expressed their opinion that the conspiracy was not premeditated, and returned a verdict of not guilty in regard to all the fourteen prisoners. Judgment was to be given on Saturday.

—Peter A. C. O'Farrell, the man who shot at and wounded Archbishop Goold, was tried at the Melbourne Central Criminal Court on Sept. 20. The jury acquitted the prisoner of the graver charges, but found him guilty of unlawfully wounding. His Honour sentenced him to two years' imprisonment.

Tuesday, October 24.

—*Times of India*; Madras; The Education Commission seems much impressed by the fact that in the chief towns of the Tamil country higher education below the collegiate course is already practically independent of Government aid.

Much speculation exists as to its probable recommendations, but it is believed that no class of institutions will be plundered, and that while some economy may be effected by transferring institutions to bodies of native gentlemen, the general result will be an increased grant for primary schools.

—Same; Rajahmundry: The third Brahmin widow-marriage here was celebrated yesterday in Mr. Veerasalingam's house. Both bridegroom and bride belong to respectable families of the Madhva sect. The attendance was large, but very few Brahmins were present.

—The Salem Riots. Judgment was delivered by Mr. Wigram, special judge, on Saturday. The following is a summary of the judgment:—The riots were the result of organized plans by means of meetings. The prosecution evidence was generally reliable, while the defence evidence was unreliable.

One prisoner, a merchant is sentenced to transportion for life. Five get five years' imprisonment and various fines. One seven years' one three years. One is fined Rs. 10,000. If the fines are collected, Rs. 5,000 are to be paid to the Mohomedans of Shivapatt, on condition of their consenting to the removal of their mosque from the present site; the balance to be paid to Mahomedans and Hindus, whose property was destroyed in other parts of the town. Appeals against the sentences were to be filed yesterday and applications made for suspension of the sentences pending appeal.

—*Bombay Gazette*: His Highness the Maharajah proceeded in full state for the Dusserah. The procession started from the City Palace through Raopura in the direction of Moti Baug, which place was fixed by the Palace astrologers in reference to the point of the rising of the moon. The procession was marked by all the splendour and magnificence attendant on the *swarees* of H. H. the Gaekwar. The Agent to the Governor-General accompanied His Highness in the procession, followed by the Assistant Agent to the Governor-General and the Native Assistant, from the City Palace up to a few yards from the spot appointed for the *puja*, near Moti Baug. When His Highness returned, they joined in the procession as before, and branched off to camp from the public offices. A detachment of the Bombay Infantry, with band, and artillery from camp drew up along the route of the procession and saluted His Highness both on the way to and from Moti Baug.

—There have been three suicides in the 14th King's Hussars in 10 months.

—Here is a characteristic para. from the *Indian Churchman*: There is one thing however about the *Chronicle* we do not like. True it is only an advertisement, but such an advertisement should not be admitted into any paper, professing to be an exponent of the Church of England: *viz*,, unfermented wines are advertized for use at Holy Communion. We should like to see that advertisement omitted, if the paper is to have a wide circulation in India.

—*Indian Witness*: One of the most experienced missionaries in India writes us with reference to the action of the Bombay authorities;—"If they had wished to send out a circular all over India saying to the Mahomedans 'We are afraid of you, and dare not allow the Christians the same privileges which we grant to you, and we know that we cannot protect them against you',—they could *not* have done it more effectually than by the course they have pursued." We have reason to know that very many missionaries take substantially the same view of the case as this correspondent.

—Same: The charge is often made and as often denied that the cost of administration of modern missionary societies consumes too large a proportion of the receipts. This charge is usually denied the more easily because made in an extravagant way, but we begin to think that in many cases it is founded upon substantial facts. The *Missionary Review* for the present month gives the cost of administration of some prominent societies, and and we must confess the figures surprise us. The Society for the Propagation of the Gospel, for instance, expends £ 14,529, for "collecting and management," which is 12 per cent. of its entire income. The Church Missionary Society expends very nearly 13 per cent. of its income under the same head. The cost to the Baptist Missionary Society is a little more than fourteen per cent. The cost to the Free Church of Scotland, on the other hand, is only two and a half per cent. The China Inland Mission much to our surprise, shows a cost of seventeen per cent. on its income, and the London Society for Promoting Christianity among the Jews actually eats up one fourth of its income in defraying the costs of its administration. There is something manifestly wrong in such a state of things.

—Seven of the missionaries sent out by the Livingstone Inland Mission have already fallen victims to the deadly African climate.

Wednesday, October 25.

—John Long, a private belonging to the 2nd Battalion Warwickshire Regiment, was the other day drowned in the Serpentine Tank on the Calcutta maidan. Long and a comrade had been out during the day, and had drunk a quantity of bad liquor.

—*Daily Telegraph*: No invention of modern times took the public more by surprise than did the telephone, a result due not more to the marvellousness of the thing done—namely, the transmission of spoken words along a telegraph wire—than to the simplicity of the means by

which it was accomplished. Seldom, also, has an invention given rise so soon to an important industry. Five years ago the telephone was being viewed by the *savants* of the British Association with the interest attaching to the very latest novelty in scientific toys; it is now, according to Mr. Preece, of the Telegraph Department, employing in the United Kingdom alone more than a million and a half sterling of capital, and earning over £100,000 in dividends. The practical instrument of to-day, however, differs considerably from the scientific toy patented about six years ago by Professor Bell. The latter consisted simply of a wooden tube containing a steel magnet, around one end of which a coil of fine wire was wound. A diaphragm of thin sheet iron fixed near the one end of the tube, and close to but not in contact with the magnet, completed the instrument. When spoken to, the diaphragm of this telephone vibrates in time with the sound vibrations; this motion produces temporary alteration in the magnetism of the magnet, and this has the effect of inducing periodic currents in the coil of wire. Those currents are conveyed along the telegraph line, and are received in an exactly similar telephone at the other end, where they produce the same effects as those previously set up in the transmitting instrument, only in reverse order. The coil is thus first affected, then the magnet, and lastly the diaphragm, the vibrations of which set the air in motion so as to reproduce the spoken words. For communicating over short distances, at between the various parts of a house, or between neighbouring premises, the original Bell telephone is a sufficiently satisfactory instrument; its currents, however, are too feeble for telegraphic circuits of any considerable length. Accordingly modifications have been made both on the transmitting and receiving instruments with the view of strengthening the currents, and of thus adding to the volume of sound. Edison was the first to effect this, by causing the diaphragm spoken against to press upon a carbon button; and Professor Hughes carried the use of carbon still further in his invention of the microphone. By the employment of the latter, the lowest whisper was found to be loudly reproduced in the telephone. The application of the principle of the microphone has enabled a host of inventors to improve upon Edison's original carbon transmitting telephone, and most of the instruments now in use are provided with one or other of the numerous forms of microphone transmitters. One of the best of these is that of M. Ader, the marvellous powers of which were demonstrated nightly at the Paris Electrical Exhibition of 1881, by its transmission of the music of the orchestra and the singing on the stage of the Grand Opera to a suite of rooms reserved for it in the Exhibition buildings. Its success was complete.

—The *Gujerat Mitra* and the other native papers throughout the presidency express approval of the recent resolution of the Government of India on the subject of remission and suspenssions of revenue.

—The Americans have already begun to canvass the possible candidates for the next Presidency. A Missouri senator has declared that there will only be two candidates, Arthur and Blaine.

—The Missionary Board of the Christian Church, send to India this month: Rev. Albert Norton and wife, Rev. G. L. Wharton and wife, Miss Mary Greybiel, Miss Ada Boyd, Miss Laura Kinzie, Miss Mary Kingsbury.

Thursday, October 26.

—*Bombay Gazette*; Cairo, 6th: "The Holy Carpet:" The crowds were orderly, and it was more to add to the effect of the coming ceremony than to maintain an order that was never threatened that the British troops partook in the day's proceedings. The procession was to pass from the Citadel through the city, by a winding route, on to the station. There is a long and wide open place before the Citadel, and three sides of this oblong space were lined with 1,200 infantry facing inward; opposite the open front, approached by some steps, was the portico or entrance hall of a small kiosque belonging to the Khedive, behind and on either hand of which towered the walls of the Citadel. In this portico was set a throne of gold and green for the Khedive, having on each side chairs of state for his Ministers, the Duke of Connaught, Sir Garnet, and other officers. The road to the open place coming up on the right of the kiosque was lined for some distance by 800 English infantry, detachments of the three N. I. regiments and three troops of the Bengal Cavalry, one each from the 2nd and 6th B. C. and 13th B. L. A detachment of Royal Artillery was detailed to fire salutes from the guns of the Citadel; and far away, at the other end of the town, on some open ground before the railway station, was a battery stationed for the same purpose.

All the chiefs of the British army assembled about the steps to receive the Khedive, and there was a crowd of Egyptian officials. His Highness drove up with Sir E. Malet, Riaz Pasha, and Mahmoud Pasha, in the same carriage, and after a brief greeting took his seat on the throne with the Duke of Connaught at his right hand. The guns from the Citadel fired their salute, and the troops presented arms, as the carriage drove up; and this was the signal for the procession with the Mahmal to appear.

First came a body of twenty or thirty men, dressed as one sees them every day about the streets, in black and white flowing robes, white turban, and red fez. The foremost held in their left hands little drums, which they beat with their right; others bore green and red silken banners with words in Arabic worked on them, probably verses from the Koran; others clanged small castanets; others clapped their hands in rhythm to the sentences from the Koran which all chanted except a few who kept up a monotonous drone on wooden pipes like a flageolet. Then on the back of a tall camel came the Mahmal, and this is what it was to the eye. A square box with a pyramidal top. The box was perhaps four feet each side, and its height five. It was covered with a closely-fitting cloth of a light sandy colour, richly worked in gold with sentences from the Koran. In some places the ground was red silk. The cover descended lower than the box, and was bordered with a fringe of red silk terminating in red and gold tassels. At the four corners of the box were four golden balls, each surmounted by the crescent, and on the apex of the pyramid was another and larger ball, likewise with a crescent above it.

The procession went round in a circuit three times within the open square, the troops the while presenting arms; and then the camels were taken to the Khedive, now standing on the steps of the kiosque. The musicians and others on foot did not advance. The camel bearing the Mahmal knelt down before His Highness, who touched the sacred burthen thrice, and then kissed his hand. The example was followed by several of his Ministers, and the camel rose, and, with those behind, began slowly to make its way through the crowd. It was no easy task for the people, pressed in on every side, pushing and struggling to obtain but a touch of the Mahmal. The English troops that lined the road leading to the kiosque formed column of route and marched to the station, there to await the arrival of the procession, while the Indian infantry and cavalry after saluting fell in behind the camels and marched through the town with them. The roar of the guns from the Citadel announced the departure of the Khedive.

Friday, October 27.

—From the report of the Salvation Army Prosecution; Major Tucker's address to the Court: Major Tucker, in continuation, said that he elicited from the witnesses in cross-examination that there was no reasonable ground for believing that there would be a disturbance. At the time they were arrested there was no disturbance whatever, though they were in a particularly excitable quarter. The evidence of the witnesses called for the defence also proved that. Of course, if a body of people who arrived in Bombay were at once surrounded by a guard of European police, mounted and unmounted, and watched night and day, and not allowed to go out of their home without a guard, it stood to reason that people must believe that they were bad characters or had some bad intentions, because the Government was an honourable Government and people thought that they would not take such action without some reason for doing it. Mr. Tucker proceeded to read a large number of extracts from native papers with a view to showing that the feeling of the native press was in favour of the Salvationists and opposed to the arbitrary action of the police. Amongst other papers he quoted from the *Indu Prakash*, *Kaiser-i-Hind*, the *Subodh Patrica*, *Dnyanodaya*, the *Satyavadi*, all Bombay papers, and from the following Calcutta native papers:—The *Hindoo Patriot*, the *Bengalee*, the *Amrita Bazar Patrica*, the *New Dispensation*, *Brahmo Public Opinion*, the *Arya Darpan*, the *Bharat Bandhu*, the *Sulava*, the *Aranda Bazar Patrica*, the *Indian Mirror*, the *East*, and the *Bhagalpore News*. These extracts, he continued, proved that the natives were not hostile to the Salvation Army. The papers were not likely to produce articles which did not accord with the opinion of their constituents. Referring to his contention that there was no likelihood of a disturbance of the peace being caused by the Salvationists' movements he observed that when they first came to the country there might have been some reason to fear that the natives would misunderstand their motives and oppose them; but they had now been in the country more than a month, and people knew very well what they were. The natives had fathomed them, and they knew that there was no reasonable excuse for their being interfered with now, as they admitted there was when they first arrived. The question now was, not whether the organization or means of the Salvation Army were peculiarly adapted to arouse the hostile feelings of the natives, but whether the singing of Christian hymns was to be forbidden, and whether the preaching of Christian truths was to be forbidden, and whether the fact that these truths were undesirable to a certain part of the inhabitants was a reason for the police withholding their protection. Sir Frank Souter and all the police officials who had been called admitted that they did not believe that there was anything peculiar in the Salvation Army calculated to arouse the natives. The question was whether the preaching of Christian doctrine and the singing of Christian songs were to be put down. This a very important question and a very different one to the question brought forward in the previous case. His next point was whether the Commissioner of Police in stopping preaching and singing in the public streets was not acting *ultra vires*. On this point he would refer his worship to the decision given in the High Court on the point, where the judge, whilst admitting that there was a good deal in Mr. Inverarity's argument, declined to give a decision on the ground that they were not called upon to do so under the circumstances. No sanction whatever was required for singing or preaching, and the Commissioner had no authority to give a license for either. They asked for a license for music, but that was refused; and they stated their intention to claim their right to go in procession singing. These things must be interpreted within the strict letter of the law as the powers usurped by the Commissioner were very great indeed, in fact boundless.

There was much more for which we have not room.

—Deaths last week, 428.

ASIA Collection

—*Times of India*: Bal Gungadhur Tilak, editor of the *Mahratta*, and Gopal Gunesh Agarkar, editor of the *Kesari*, who were each sentenced to four months' simple imprisonment at the Criminal Sessions in June, for defaming Rao Bahadur Wasudev Mahadev Barve, State karbaree of Kolahpore, were yesterday released from the Country Jail. The man Bakle, whose term of imprisonment had also expired, was released at the same time. A carriage and pair was driven into the jail compound, and Messrs. Tilak and Agarkar having taken their seats in it were driven out on the public road where they were welcomed by upwards of a thousand people. They were then decorated with garlands, flowers being also strewn over them. Munshi Shaik Hoosein Joonarkar having presented them with an address, they were accompanied to Girgaum, behind the bungalow of the late Hon. Morarjee Goculdas, where some more garlands were put round them; speeches were also delivered. In the evening they were entertained at Byculla, and at 8 p.m. to day an address is to be presented to them at the Madhav Bagh, Cowasjee Patel Tank.

—Same; University intelligence: The matriculation examination will begin on Monday, the 20th of November, at Bombay, Poona, Ahmedabad, Belgaum and Kurrachee; the Previous, First B.A., B.A. Part First (old system), First B. Sc., and F.C.E. examination on the 6th of November; the Second B.A., B.A. Part Second (old system), Second B.Sc. and L.C.E. examinations on the 13th of November; the examinations for the degree of M. A. and L.L.B. on the 20th of November; and for the L.M. and S. on the 27th of November.

—A sad accident happened at Buxar on Satrday morning. Doctor Halpin, Civil Surgeon of the station, was thrown from his horse, and received such severe injuries that he died at noon. He was buried the same evening.

—The latest official season reports for the Bombay Presidency show that locusts continue to thrive and spread in Nassick, Ahmednuggur, and Poona; they are disappearing from Khandesh; but have appeared in Thana Satara and Wadhwan.

—The entertainment of the Indian Contingent, in to be given to-morrow, Saturday, at the Oval, Explanade.

—*Overland Mail*, Oct. 6: Mr. Matthew Arnold has discovered that some of his pet phrases, such as "sweetness and light," seeing things as they really are," "knowing the best that has been thought and said in the world," have lost the gloss of novelty, so he has felt it incumbent upon him to find a new catchword, and has been discoursing to the people of Liverpool in praise of "lucidity." Now lucidity is not an unfamiliar or a difficult word: we all thought we knew the meaning of it until Mr. Matthew Arnold explained it to us; but it is the privilege of professors of the higher culture to speak an exoteric language, and lucidity now means something mysterious, of which we know nothing save that English people are sadly in lack of it. The Tractarian movement and the Salvation Army, which are supposed to be typically representative of the English charactar, are gravely condemned, not for the obvious reasons which occur to the Philistine critic, but because they are devoid of the superfine grace of lucidity. We have no doubt that the good people of Liverpool thought they were being seriously instructed; but surely this "hanky-panky" method of dealing with ordinary language is unworthy a man of Mr. Arnold's well earned reputation.

—*Liberal*: Miss Cobbe, always generous in her sympathies, pays the following tribute to the worth of Mrs. Booth, the wife of the leader of the Salvation Army: "Her real eloquence, with all its quaint and even grotesque forms of pronounciation and grammar, and amazing fabrication of words, such for example, as 'grumbleisation'—occuring in a very solemn argument—is a powerful engine of persuasion; but she posseasses more than mere rhetoric, however varied and vivifying. She has an immense store of sound sense and practical experience, combined with a genuinely high ideal of life and duty. After listening to her many times for hours together, I have found myself bringing away more fresh and sound ideas, and less 'padding,' than from any series of discourses it has been my fate to hear for many a day."

—*Word and Work*: A noble example is set to our Christian merchants by the enterprise and liberality of Quintin Hogg, Esq., who at his own expense purchased the old Polytechnic Institution, altered and thoroughly renovated the building, and has now opened it as a Young Men's Christian Institute. It is stated that the entire cost has been over £40,000, and that the Institute is now one of the most complete and commodious of the kind to be found anywhere. We trust Mr. Hogg may find his reward in the higher benefit towards which he looks—the spiritual blessing of many young men, as well as their temporal advancement and prosperity.

Selections.

WHAT THEY DRINK AND HOW THEY MAKE IT.

(From the Bathurst Daily times.)

Concluded from our last.

About thirty years ago the distillers of America manufactured from each bushel of corn a little less than two gallons of whisky. They suddenly discovered a process by which they could make from each bushel of corn four gallons of whisky, but immediately thereafter their hogs all died in their pens, and the fish died in the rivers below their distilleries. The chemists began investigating the case, and very soon discovered strychnine in the swill. They then accused the distillers of using it. At first they denied it; finding that to be useless, they then owned to it. And from that day to this, wherever there have been distilleries or wherever hogs have been taken from those distilleries to other parts of the country, there they have had hog cholera. They never had any hog cholera until the distillers began using strychnine in the manufacture of whisky. Now the learned chemists and doctors will say, as they have already said, that this cannot be possible. If you put strychnine into whisky it will cause it to taste bitter. Yes, that is a fact. There is no doubt about it; they do not, however, put it into the whisky, but into the mash. He has conversed with six converted distillers, every one of whom told him that they used it. In the winter of 1875 he heard that the agents of the liquor dealers had ceased to carry about with them samples of liquors; instead of that, they carried a box filled with drugs, from which they could make samples of any kind of liquors their customers might call for. He said, "I must have one of those boxes," and began at once a search for it. After hunting for about three months, he was one day sitting in the study of a Presbyterian minister in Brooklyn, when he told him what he was looking for. The minister replied, "I think I can take you to a friend of mine who will give you all the information you desire." Crossing over the street and introducing him to a druggist, and telling him what he wanted, he replied at once, "Yes, I have one of them. I bought out this drug store a little more than a year ago;—it was formerly occupied by a doctor, who died very suddenly,—and as we invoiced the drugs, we found a box locked up with a padlock; when we oppened it we found it to contain drugs, with recipes for making eight different kinds of brandies, six of whisky, four of gin, two of port wine, and nearly all other drinks known to the trade." "Now," said the druggist, "if that box will be of any service to you, I shall be glad to present it to you." This magic box he had carried with him through thirty-four of the United States, through Canada, four times across the Atlantic Ocean, twice over England, twice over Ireland, once over Scotland, and once over Sweden. Many of the bottles had been broken; but he still had three of the original bottles—one for making twenty gallons of rum, another twenty gallons of Madeira wine, and the third for making twenty gallons of Bourbon whisky. The doctor who owned this box patronised it himself, and drank the drinks that he made from it until he became a drunkard. One morning, in a fit of desperation, he cut his throat and died in a few minutes, in his drug store, on Myrtle avenue, in the city of Brooklyn, and it was a pity he did not cut it before, for he not only drank them himself, but he prescribed them for his patients, and dealt them out over his country, knowing that they were made from these poisonous drugs. Now, as almost everybody desires to have port wine, here is one of the recipes, as proposed by Rudkins' book, for port: 4 ozs. port wine oil, 13 gallons pure spirit (proof), 27 gallons cider (fine quality), 1 gallon white syrup, color. There is also a recipe for making the cider without apples. In Detroit, Chicago, Iowa, Missouri, Kansas, California, Canada, and Tenessee, he found that these books and drugs were freely sold. At Chattanooga, in Tenessee, he lectured in a hall right over a rectifying establishment, where he showed a bottle of drugs, and told them he had bought it of Mr. Edwards right underneath them. The next day, meeting Mr. Edwards in the street, he said, "I should like to know what you meant by standing before that audience last night, and telling such stories, I am told that you said there were no pure liquors in this country." "I never said anything of the kind. I said there is no pure Holland gin in this country, no pure port wine, no pure French brandy in this country; and you do not have them." "Yes," said he, "I do." "No, sir, you are mistaken; you do not." "But I tell you I do." "Very well, then; I will give you fifty dollars for one pint of pure French brandy; now bring it out." By this time more than a hundred persons had collected around us, when Mr. Edwards walked up the street, and I have never seen him since. There is no pure French brandy in America as an article of commerce. Over and over again, fifty dollars has been offered for a pint of it. The Hon. B. E. Hale, president of the Temperance Brotherhood of Christian Churches in Brooklyn, stood in the excise room in the presence of over two hundred liquor dealers and offered them fifty dollars for a pint of either pure port wine or pure French brandy, giving them ten days time for delivery, and saying, "The moment you deliver either of the articles you shall have your money." There was not a man among them to accept the challenge. The lecturer read letters confirming this statement, and handed them to the chairman. At the close of one of his addresses in Brooklyn, a gentleman arose and said, "A few years ago, I was appointed, with a wholesale dealer, by the court to appraise the property of a deceased saloon keeper. After appraising the property through the different rooms we reached the dram shop. Now I said to the wholesale liquor dealer, 'I know nothing about prices here, and I shall be compelled to rely upon you to fix them for us.' On a bench there stood four barrels. The first was branded Holland gin. I said, 'How much for this?' 'Twenty-five cents per quart,' said the wholesale dealer. The next was branded port wine. 'How much for this?' 'Twenty-five cents per quart,' said the wholesale dealer. The next was branded Bourbon whisky. 'How much for this?' 'Twenty-five cents per quart,' said the wholesale dealer. The next was branded French brandy. 'How much for this?' 'Twenty-five cents per quart., What!' said I to my friend, 'you don't mean to say they are all the same price?' 'Yes, they are all the same price. I sold them to him. They all came out of the same barrel. Why shouldn't they all be the same price?'" He had found no difficulty in obtaining the books of directions and quotations for the drugs for making drinks in Sydney, Dunedin and Melbourne, from book

sellers and chemists. A Mr. Julius Levy informed him that most of the other chemists and wine and spirit merchants obtained their supplies from him, and he gave him prices of particular lines for making all kinds of brandies Irish and Scotch whisky, etc., and told him that if he bought essences he would give him directions for using them. He (the lecturer) had also had a letter from a young man in Parramatta, who said that he had been employed in a house in Sydney where they kept quantities of bottles, counterfeit labels, counterfeit capsules, corks with counterfeit brands on the ends, and the drugs for making drinks. He also said the business was increasing to an amazing extent.

MISAPPLIED TEXTS.

BY F. G. HIBBARD, D.D.

In my former article I spoke of Heb. iv. 9. We will now turn our thoughts to 1 Cor. ii. 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." Here is an attempt to convey an idea of the ineffable glory and excellence of redeeming grace. Does it apply to the earthly inheritance of the saints, or to the heavenly? If it belongs to the wealth of Christian experience in this life, it is too much to lose through ignorance, or timidity of faith. We need all that Divine love has provided for us here, and He has provided for us here all that we need as "pilgrims and strangers," all that we need for our comfort and joy, our faith, our hope, our discipline, and growth. That the passage does belong to Christian privilege and experience in this life is certain from the very next verse: "But God hath revealed them to us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God," or the depths of God.

Psobably this text has been used as descriptive of our heavenly life and privilege, because it seems to express too much for present realization. It seems to be one of those passages which has suffered in its explanation by a weak faith, or a false system of doctrine. We ought, indeed, to be cautious and reverent in interpreting Scripture, but it is no mark of humility or piety to minify the provisions of grace designed for our experience and joy in the militant and suffering state of the Church, or to decline the offers of that grace which is our life. When God says, and commands His servants to announce: "My oxen and my fatlings are killed, and all things are ready; come to the marriage," it is no part of piety, or of honest interpretation, to reduce down the force of the words so as to make them descriptive only of a poor man's scanty fare. We honour God when we assume that "the deep things of God" transcend all that our poor human language can express, and the promises are richer than the lexical signification of words can convey, or than human eyes have ever beheld, or human thought conceived.

There is a description of Christian experience given in the prayer of the apostle (Eph. iii. 14-19) of this nature. The apostle seemed to fear, after having poured out the prayer, that weak faith would be staggered by it, and hence likely to pare down the force of his words. He therefore strengthens the language with a doxology which exceeds, if possible, all that had been said: "Now unto Him that is able to do exceeding abundantly above all we ask or think," &c. And to bring the whole depth and compass of his words still more within the possibilities of their faith, and the astonishment of their joy, he adds: "According to the power that worketh in us!" He had already prayed (verse 16) that God would grant these things, "according to the riches of His glory," and so what was possible "according to the riches of His glory," would be accomplished "according to the power that worketh in us!" Wonderful mystery! Results stupendous, transcending all that human sense and human wisdom ever perceived or conceived, would all be brought about, through faith, by the same Holy Spirit of power, and purity, and wisdom, by the operation of His own inward energy by which we were first "born again."

The power that effectuates the promises and purposes of God is creative. It works silently, but efficaciously. "The Word of God is living and powerful." The world do not see it. Worldly minds do not perceive it. Timid faith cannot penetrate the mystery and the fulness of redeeming grace. O for the prayer of faith such as the prophet offered for his servants: "Lord, I pray Thee open his eyes that he may see"; or more fully the prayer of Paul (Eph. i. 18 21): "That ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named," &c. In this majestic strain we are clearly assured that the power which brought Jesus from the dead, and exalted Him to the right hand of God, is the same that is manifested "to us-ward who believe," in the present progressive work of spiritual salvation. And it is this that the Apostle prays "we may know."

There is no more subtle and delusive error in the interpretation of Scripture than that of toning down and qualifying the force and breadth of Scripture phraseology. It is simply bringing down the Bible standard of Christian life and experience to the level of our actual and average attainments, instead of bringing our faith up to the fulness of the Word of God. And thus some minds take comfort in finding their faults and failings apparently excused, and consistent with God's Word. I once heard an educated and very celebrated minister, preaching on "love," quote 1 Cor. xiii. 5, "charity is not easily provoked," and remark that "although a Christian might be provoked to anger, yet he could not be 'easily' overcome"; and thus he made that convenient word an apology and a cloak for sinful tempers under great provocation. I was astonished at the exposition. Had he turned to his Greek Testament he would have seen that the word "easily" is not in the text, neither any kindred word. The text simply reads, "Love is not provoked," that is, not irritated by evil passion. The man, for want of Perfect Love, may be irritated, or excited to evil, and the text was designed to show us the sovereign remedy for all our evil passioss. But as it was, instead of urging them to seek that Perfect Love which "never faileth," the text was made to excuse the most insidious workings of our fallen nature.

I have often heard men pray that they might be "filled with all the communicable fulness of God." And this was a substitute for Paul's blessed prayer, "that we might be filled with all the fulness of God" (Eph. iii. 19). What pitiful work, what fearful havoc, we make of God's Word, when faith, and obedience, and experience, fall below the Bible standard! The promises of God are put in the superlative, like 2 Peter i. 4; "Whereby are given unto us exceeding great (Greek, the greatest) promises," and we take and apply them in the comparative, instead of greatest we put greater, or simply great; thus faith fails to cover the extent of promise. God says: "All His promises are in Christ yea and amen, to the glory of God" (2 Cor. i. 20); but we treat them with some doubt as to their full application to us. By the terms of the promise it becomes due now, but we believe for the future, and hope sometime to attain to it The promises are to human nature as such; we apply them to certain happy natures, free from strong constitutional idiosyncracies. We say, it is easy for some to be always loving, gentle, humble, and forgiving, but for me it is unattainable, my nature is so peculiar. What! "Hath not one God created us?" one Christ redeemed us all alike? one Holy Ghost been given alike to all? one Bible been sent to all and to each? Are not all natures alike before God, with whom there is no great, no small, nothing impossible? And are we, then, to grade down the lofty language of Scripture to the level of average experience in the churches? "Who, on the part of God, will rise" to rescue the Word of God from the sacrilegious tampering of worldly and selfish minds? Nothing but the open, public fact of high experience in the churches, carried out and exemplified in godly lives and heavenly-mindedness, will elevate doctrinal creeds and Biblical interpretations, and Christian lives above this tameness, insipidity and worldliness. We go back to 1 Cor. i. 9, 10, and say: "God hath revealed to us by His Spirit," things which "eye hath not seen, nor ear heard, neither have entered into the heart of man." And we add to this Paul's description of the progressive method of unveiling the glories of redemption, even in our present experience: "But we all, with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory ('grace after grace,' John i. 16), even as by the Spirit of the Lord" (2 Cor. iii. 18).—(*Divine Life.*)

TWO ELEMENTS OF PRAYER.

In a new work, "The Ministry of Healing, or Miracles of Cure in all Ages," by the Rev. A. J. Gordon, Boston, Mass, we find the following thoughtful words:—

Heresy, as a Christian writer has pointed out, means a dividing or a choosing; it is the acceptance and advocacy of one hemisphere of truth, to the rejection of the other. Every doctrine is two-sided; so that whichever phase commends itself to us we must remember the counterpart, and aim to preserve the balance of truth by holding fast to this also. In the whole doctrine of prayer, human freedom and divine sovereignty are inseparably joined. Here are the two sides:

"Ask *what ye will*, and it shall be done unto you."—John xv. 7.

"If we ask anything *according to his will* he heareth us."—1 John v. 14.

In our assent to the doctrine of the divine sovereignty, we must never forget the gracious privilege which is accorded to us of freely making known our requests to God, with the fullest assurance that he will hear and grant them. "Whatsoever ye shall ask in my name that will I do;"—we cannot lean too hard upon this promise or plead it too confidently. But at the same time we must be sure that beneath every prayer the strong, clear undertone of "thy will be done" is distinctly heard. Of course in saying this we open a mystery, and suggest a seeming contradiction which the wisdom of the ages has been unable to solve. But because we find both sides of this truth distinctly expressed in scripture, we must be sure to emphasize both. Let us be very careful therefore that we do not proclaim the doctrine of divine healing in an unbalanced and reckless manner. If we are told that a brother in the church is sick, let us not make undue haste to declare that he will certainly be restored if we carry his case to God. We must keep distinctly in mind both Melita and Miletum; remembering that at the one place Paul healed the father of Publius by his prayers, and that at the other place he left Trophimus sick. Some commentators have conjectured the reason why the latter was not at that time recovered, viz., that he was to be thereby kept back from martyrdom which he would probably have met had he gone with Paul, and for which his time had not come in the purpose of God. Whether there is any truth or not in the conjecture, there was doubtless some good reason why this companion of the apostle should have been detained for the while under infirmity. The all-wise and gracious Lord,

who is shaping our lives, must be allowed to choose such detentions for us, if he sees that he can thereby best forward our usefulness and advance his own glory. We should be cautions therefore that in this matter we do not push the element of human choice too strongly and rashly, to the ignoring of the divine, and so bring in the heresy of free-will.

Let us take warning from those misguided teachers who are going to the other extreme, and bearing so hard upon the divine sovereignty as practically to deny man's freedom, to ask or expect miraculous healing. More than this, indeed, they seem to have pushed the sovereignty of God almost into an iron fixedness, where even the Almighty is not at liberty to work miracles any longer, as though under bonds to restrain this office of his Omnipotence since the apostolic age. This we hold to be a far more serious error than the other, since it appears not only to shut up man's freedom of asking, but to limit God's freedom of giving. There have appeared in our religious newspapers, of late, extended deliverances, in which the possibility of any miraculous interventions in this age is most emphatically denied, and the attempt to apply the plain promise in James to present times and circumstances characterized as gross superstition. A rash responsibility for evangelical teachers to take, in speaking thus, we should say. It is opening channels of denial respecting the supernatual, into which the swelling unbelief of our age will not be slow to pour, inevitably deepening those channels into great gulfs of skepticism.

"Ah, but it is you who are ministering to unbelief," it is replied, "by holding out promises in the fulfilment of which men will be disappointed, and thereby be led to doubt the word of the Lord." That is an objection that can be urged equally against the whole doctrine of prayer, and it is one concerning which we can take no blame. It is for us simply to emphasize every promise which God has given, and to refrain from cumbering it with any conditions of ours. If such assent should promote unbelief in any, that is Lord's responsibility who gave the promise. If instead of assent we give denial, that is our responsibility, and the consequences must lie at our door.

Let us on our part, therefore, avoid heresy, by keeping these two great elements of prayer in equilibrium, believing strongly but asking submissively, holding up in one hand of our supplication a "Thus saith the Lord," and in the other a "The will of the Lord be done."—(*Am. Christian.*)

PRAYER MEETINGS.

BY ADMIRAL FISHBOURNE.

PRAYER-MEETINGS are not such generally in any true sense. The elements of true prayer are:—

1. A felt sense of need for the things asked.

2. A belief that He who is asked to supply the need is able and willing to do so on righteous conditions consistent with His character of holiness and justice, and that His gifts are alike free to all, since for all Christ died.

3. A willingness on the part of the suppliant not only to comply with those conditions as he understands them, but as they are understood by God Himself, and yet further that the petitioner makes a complete surrender of those wishes and acts which are contrary to the mind and will of God, as already revealed, or as He may make clear to the mind from time to time.

In short, all true prayer must be offered on the belief that Christ has made complete satisfaction for all the sins of the world, and that the suppliant's unpardoned sin must be confessed to God and put away, in the full belief that unlimited ability, understanding and will to do so, will be granted on request, as promised, through the Holy Ghost who leads into all truth.

Prayer-meetings, however, are too often preaching meetings, where those gathered are told what they ought to be, without the possibility or means of attaining thereto being set forth; or they are largely taken up with telling God what He is or can do, yet scarcely ever recognizing, except in name, that all things consistent with His holy character are possible to Him and to those that believe His promises. Yet more rarely is there an admission of the moral necessity or ability of Christ to save to the uttermost all who come unto God by Him.

Very commonly there is confession of sin with expressions of sorrow, but without real repentance, and real determination to depart from the sins professed to be deplored. No doubt this may proceed from a belief of inability so to do, but in reality from a doubt of God's willingness to deliver, and from a belief founded on a low experience, that God's Word may not mean what is expressed, and therefore may be broken. If the Holy Spirit is sought to manifest His power and His teaching, it is under limitations such as are dictated by human reason or by an unsound theology, wheres there should be an unreserved surrender of all self-plans, thoughts, theologies, and prejudices, to Christ for His disposal in accordance with Divine purpose and wisdom.

Thus, at a meeting on the subject of holiness, it was stated that "Christ was made of God unto us wisdom, and righteousness, and sanctification, and redemption," not an attribute or a power taken from Him and handed over to us, but He Himself, in all His Divine and personal potentiality, and that when the apostle, basing his assertions on this blessed fact, says: "The blood of Jesus Christ, God's Son, cleanseth us from all sin," and "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," we could not with any show of propriety or holy reverence for God's Word write between the lines not all sin or all unrighteousness, but only some. A brother followed in prayer, and said: "Yes Lord, we may be cleansed, and we ought to be cleansed, from all sin, but still the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the thing that we would"—forgetting that the apostle says this of the foolish Galatians.

Surely God, who is infinite in all perfections, and "who was in Christ reconciling the world unto Himself," might well be trusted fully, without being subjected to human limitations and possibilities.

Surely, if when this lusting continues so that we cannot or may not do the things we know to be right, and that God demands of us under the pledge of giving also the ability so to do, the obvious and God honouring course would be to go to Him and say, "Now Lord, Thou demandest holiness as Thou understandest holiness, take away all that impedes Thy will, and make me holy as Thou requirest me to be, the glory shall be Thine, as the power must be Thine, for surely the permission of this lusting must be to bring me to know and acknowledge that I have no power of myself to do anything as of myself, but that there is all sufficiency for all things in Thee. On Thee, then, I cast myself, work Thou in me to will and to do of Thy good pleasure."

Another brother praying at first in the Spirit, said: "Take away all sin at once," but calling to mind his faulty theology, added, "not all at once, Lord, but little by little."

Can it be wondered at that such prayers only receive an adverse response, and the suppliant is thrown up high and dry on the sand? All full and efficacious prayer necessitates, nay supposes, the death of self, and therewith all human limitations and conceits, that the suppliant may be possessed by, and possess, the mind that was in Christ Jesus, who emptied Himself and did His Father's will and thus abode in His love, and so requires us to be emptied of self and keep His commandments, that we may abide in His love and receive power to follow Him with full purpose of heart.—(*Divine Life.*)

MOODY AND SANKEY IN WALES.

We are in the midst of a great stir in this town. The American evangelists are with us, and God is wonderfully helping them. Mr. Moody has lost none of his "sanctified common sense" in dealing with masses of men or women, and none of his intense earnstness in pleading with them to come to Christ. But I am more than ever struck with his marvellous power in addressing Christians, and stirring them up to service and consecration. It is a sight never to be forgotten, the crowd of ministers—many of them venerable men, some of them powerful preachers, for Wales is a land of preaching—all sitting with open Bibles, drinking in the doctrine, precept, and exhortation of the evangelist. So great has been the effect of his words that loud "Amens" and other audible responses have broken forth from the listeners, while tears have flowed abundantly.

The first meeting of the mission began at eight o'clock on Sunday morning, and 3,000 persons were gathered at that hour. Swansea is certainly not noted for its early rising, especially on Sunday mornings, but on this morning there was an opening of shutters and a stir in the streets betimes, and hundreds hurried to the place of assembly. Of that meeting all I can say is that I should think none were disappointed. As Mr. Moody said: "I will tell you the sort of people that will get what they come for—those who have come to meet the Lord.' Surely every minister preached better for that morning's address and every Sunday school teacher taught more earnestly. Later in the day there were three other services: the one for men was certainly remarkble, and at the close a stream of inquirers, some of them hoary headed, and many in the prime of life, and good work for eternity appeared to be done.

Mr. Sankey reached us on Tuesday evening, and sang with wonderful sweetness and pathos. Will any of the thousands ever forget the "Ninety and Nine"?—how one seemed to see those that "safely lay in the shelter of the fold," and then the one that was "out on the hills away:" how vivid the scene was and how real the "cry;" and how marvellous the tones of the sweet singer as he told us of the lost sheep being "sick and helpless and ready to die"! The Welsh are a nation of singers, and many rough colliers and furnacemen have a knowledge of music and good voices; but there is such an air of devotion, such an evident absence of singing for mere effect, such a real desire to sing for God's glory alone, that it lifts it above a performance, and makes it an act of worship. I fancy Mr. Sankey's voice is scarcely so strong as eight years ago, nor does he look so well as when in London in 1875, but he had had a very rough voyage, a long railway journey, and had to begin work at once. It had a pleasing effect on the meeting the other day, when he told us that his father-in-law, an aged godly man, had been a Swansea boy, and had left here many years ago, poor but a Christian, that God had prospered and preserved him all these years in America, and how lovingly the old man spoke of the hills and valleys of his native Wales.

Mr. Moody seems as vigorous as ever, and I may add as unwearied as ever. Four and five meetings each day, besides dealing with inquirers, are as nothing to him. He must be a giant in strength. Then the freshness of his illustrations, the readiness with which he meets objections, and the power of turning everything to good account which he possesses, are a study for many of us.

If I were asked what is to me the most striking result of Mr. Moody's preaching, I should

reply, the way in which it deals with the conscience. Many men have been, and are, soul-winners, but I think few men, in our day at least, have had such effects follow their preaching. The way in which he insists upon restitution, upon an honest and clear acknowledgment of wrong done, of making amends, as far as possible, to the person that has been injured, has been called by some legal, but is surely according to the New Testament standard. In this mission already cases of deep interest have come to my knowledge where men and women have been compelled to own their sins and to forsake the evil way. Such instances are not for a public print, so I shall record none of them, but they mark to my mind the thoroughness of the work. Mr. Moody's words, "Don't be in a hurry with a soul, we don't want any shams here," may well be pondered by us all. OSCAR T. SNELLING. —(*Word and Work.*)

"FIFTY DOLLERS, OR FIFTY CENTS?"

There is, on the borders of Connecticut, a small town which, though weak and feeble, still with the help of a "Home Missionary Society," supported a minister and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal and other smaller labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer-meeting; but, in a pecuniary point of view, he was not considered a valuable acquisition.

It was a custom, when the salary was due, for one of the deacons to collect all that he could from the people, and to obtain the balance from the Home Missionary Society In accordance with this custom, one fine morning Deacon A , a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister The first person he met was the above-mentioned coal carter moving along the road with a cart-load of that material. The deacon considered within himself that it might be worth while to ask him to contribute, (seeing that he was a good sort of person, and every little helps), and so accosted him with, "Good morning, Mr. B——, are you willing to give anything toward the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully for a moment or two, drew his pencil out of his pocket, and with his dirt begrimed hand, headed the list with the sum of $50.

The deacon was so taken by surprise, that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?" The coal-carrier turned, and drew himself up to his full length, and with great earnestness replied: I do not value the Gospal at fifty cents a year." This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said, "If that man can give $50, I can give $250.

The same spirit actuated the rest of the church, on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of outside aid.

Reader, it becomes you to consider the question suggested by this incident. How much do you "value the Gospel at?" for upon the answer may depend your fate.—(*Gospel in all Lands*).

THE JOY OF GIVING.

When Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire, but I never felt any pleasure in them for their own sake, only so far as they enabled me to give pleasure unto others." This dying confession of a rich man is worthy of being noted and remembered by every young aspirant after wealth It teaches the wholesome truth that none but the most sordid natures can find any pleasure in the mere possession of riches. No millionare is happy merely because he owns a million of dollars. Ordinarily, that fact entails vexations, cares, and duties which burden and disgust him. But when he uses money to feed the hungry, clothe the naked, and instruct the ignorant, and build up the cause of Christ, it becomes a fountain of blessing to his heart.

TELEGRAPHIC NEWS.

St. Petersburg, October 19th: A new Russian loan of 8,900,000 roubles is announced for the construction of railways in the trans-Caucasus.

London, 20th: The Egyptian Government has reluctantly granted Araby Pasha the services of English counsel at his forthcoming trial.—The Egyptian Government has approved of Baker Pasha's scheme for the reorganisation of the Egyptian army.

21th: Morning—The bill of indictment which has been framed against Araby Pasha contains the following charges:—1st. In violation of the International Law, for hoisting the Flag of Truce during the bombardment of Alexandria by the English in order to withdraw the Egyptian troops from the forts and giving up the city to fire and pillage—2nd For inciting the population to arm against his Highness the Khedive.—3rd. For prosecuting war notwithstanding the peace which existed between Egypt and Great Britain.—4th. For inciting the people to a civil war and massacre.—The English counsel of Araby Pasha will be allowed to cross-examine the witnesses for the prosecution.—The Household Cavalry, which arrived from Egypt yesterday, marched through the streets of London and was warmly welcomed by enthusiastic crowds of people.—Advices received from Morocco state that s. s. Clan Buchanan, outward bound, for Calcutta, with ninety passengers on board, is dangerously situated off Cape Spartel.

22th: Baker Pasha's scheme for the reorganisation of the Egyptian army, which has been approved, provides for an equal number of superior British officers and Egyptian officers. Half of the regiments will be under the command of British and half under Egyptian officers.—Sir Garnet Wolseley left Alexandria yesterday for England.—The inhabitants of Damietta have asked that the British troops now stationed there may be allowed to remain.—General Tchernaiew has arrived at Tashkend.

23rd: Baker Pasha has been appointed General of the Egyptian army.—The Secretary of State for War proposes that a Committee of Enquiry shall be instituted into the shortcomings of the military hospital in the late campaign, and that there should be established a Committee of Enquiry as to the desirability of a permanent increase in the Transport Establishment. It has been decided to demobilize the Reserves, allowing them the option of remaining in the army.—In consequence of the witnesses in the late preliminary examination into the charges against Araby Pasha having been examined in the absence of the accused, it has been decided to re-open the examination on Saturday next. The court-martial will in consequence be delayed for three weeks.

Belgrade, 23rd: The King of Servia was shot at to-day in the Cathedral here, but escaped unhurt. The would-be assassin was the widow of Colonel Markovitch, who was lately executed.

London, 24th: The steamer Clan Buchanan has been towed off from Cape Sparted without sustaining any damage.—Messrs. N. M. Rothschild and Sons and Messrs. Baring Bros. have invited subscriptions for £1,000 000 sterling for the Bengal and North-Western Railway.—Disquieting news has been received at Cairo from the Soudan. The false prophet, Mahdi, with his forces is now threatening Khartoum.—A treaty has been concluded between France and Tunis. France will assume the debit of the administration of justice, and allow the Bey £28,000 yearly.

25th: Parliament reassembled last evening when a vote was at once passed that Mr. Gladstone's Parliamentary Procedure Bill should take precedence of all other business. Mr. Gladstone expressed his determination of adhering to the first rule of procedure, but will modify others.—It is intended to propose a vote of thanks in Parliament on Thursday next to the army for their services in Egypt, whereupon the Lords will adjourn until the 10th of November,—Correspondence which has extended over a period of two years between Araby, the Sultan, and certain Pachas has been discovered.—Two European officers, thirty-two native officers, non-commissioned officers and men of the Indian Army, will sail from Egypt on the 30th instant, for England, to be presented to her Majesty the Queen. —Advices from Tunis state that the Bey is dying.

PASSENGERS SAILED.

Per P and O Str *Pekin*, 27:

For London—Mrs G R Elsmie, Mrs Case child and infant, Major and Mrs Hore and child, Lieut C I S W Jenner, Surg Major J T Welsh Messrs Easton, T P Elphinstone, E Wilmot, Geo R Clarke, and J Robinson.

For Brindisi—Mrs Godfrey Clerk, Col R J Walker, Col A Durand, Capt and Mrs Brackenbury, Messrs G R Spencer, I Crooke, B Owen, and W Reid.

For Venice—Lady Stewart Capt Richard Owen, Major Trevor, Colonel Wauchope, Mr Muncherjee M Bhownuggree, and Miss. M A Bhownuggree.

For Port Said—Mr A Robertson.

For Plymouth—Rev A W Rebsch, and Mrs Rebsch and infant.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 25:

From Gravesend—Major Ramsay, Mr and Mrs Little, Mr and Mrs Mackinnon, Lieut Col Shaw, Mr and Mrs Willmott, Col and Mrs McQueen, Infnt and child, Hon Major Legge, Miss Leslie, Mrs Boxall, Mrs Gracie and infant, Mrs Reynard and child, Lieut Hunt; Mr and Mrs. Henderson, infant and 2 children, Miss Gordon, Messrs. Alex Schanta, T M Douglas, A Pennycuick, J Garratt, A B Nixon, Bradshaw, and C Emmett.

From Brindisi—Mr and Mrs Crowdey, Mr, Mrs and Miss Rastrick, Rev W O Allen, Mr, Mrs and Miss Barlow, Mr and Mrs H W Steel, Miss Webster, Miss Steel, Mr and Mrs Paul Bird, Mr and Mrs P J White and infant, Major D H Robertson, Mrs Kemble, Miss Hinde, Col L A Williams, Surg Major Griffith, Major and Mrs Carpendale, Dr A S Lethbridge, Major and Mrs Williams, Major Maynard, Major R J Watson, Mr and Mrs Hayward, Lieut Hon L D Fortescue. Lieut Col and Mrs Tweedie, Major and Mrs T E Gordon, Major Bulkley, Lieut Meade, Col Davis, Mr and Mrs Dyer, 2 children and 3 Misses Dyer, Mr and Mrs H G Ross Major W A M Francklyn, Mr and Mrs McAlister, Col Tanner, Mr and Mrs W Turnbull, Messrs Allen, Barclay, P N Brown, L E G iffith, A Hume Spry, Geo Swann, W Duthoit, H B Medlicott, W A Inglis, J Willson, G A Tweedie, H A Cassells, J Dillion, E H Stone, E H G Kaye, C Andrea, C E Morrison, T Higham, J Baker, Herbst, H L Lepage, J D B Gribbie, John Gibbons, Phœnix, and Jones.

From Venice—Mr G Calnaie, Mr J Burt, Mr and Mrs Shaw and infant, Miss Searle, Mr L S and Miss Saunders, and Miss Brassington.

Domestic Occurrence.

BIRTH.

DOYLE—At Nagpore, on the afterdoon of the 5th inst. Thursday, the wife of Mr. Patrick J. Doyle, office of Comptroller C. I. of a daughter.

MARRIAGE.

DUNSTERVILLE—FLETCHER—October 21st at the Cathedral, Bombay, by the Revd. F. L. Sharpin, Knightley S., Lieutenant Royal Artillery, son of the late Col. J. B. Dunsterville, C. S. I., to Ada Marion, daughter of J. Flitcroft Fletcher, Esq. of Croydon.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 24th October 1882.

J. Satterfield, 24th January 1883, Rs. 6; G. J. Catley, 31st December 1882, Rs 1-8; Rev. L. B. Telford, 21st October 1883, Rs. 7-10; Marshall Hill, 31st October 1883. Rs. 7-10; Rev. T. H Oakes, 1st July 1883, Rs. 7-10; Isaac Peters, 1st November 1882, Rs. 3-13; Rev. Wm. Beatty, 15th May 1883, Rs. 22-14.

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Bombay 11th October 1882.

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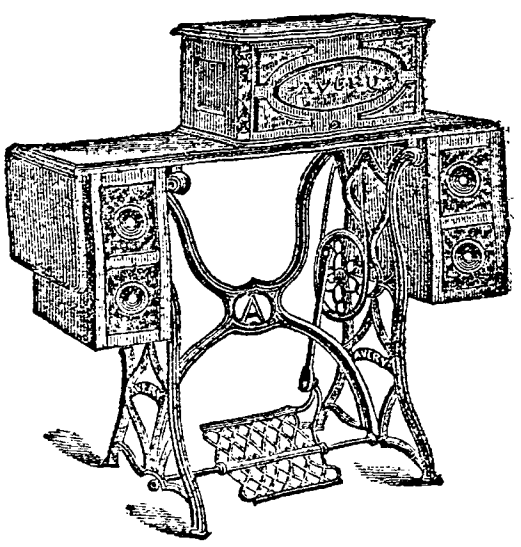

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